

# **EDUCATION OF RELIGIOUS VALUES IN BUILDING HEALTHY PERSONALITY**

## **(Analytical Descriptive Study in Madrasah Aliyah Darul Arqam Garut)**

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### **ABSTRACT**

Educational value as a teaching or counseling leads students to realize the values of truth, goodness, and beauty, through the process of the correct value judgments and habituation to act consistently. This study aims at identifying goals and assessment of religious values education in building healthy characters, and adopts an analytical descriptive method and qualitative approach. People with healthy personalities are those who are judged to be well adjusted. They are so judged because they are able to function efficiently in the word of people. They experience a kind of “inner harmony” in the sense that they are at peace with other as well as with themselves. The teacher expected goals is in line with the vision and mission of Darul Arqam Madrasah Aliyah equipped with extra-curricular activities and school discipline. Someone with a healthy personality can give happiness to her needs through behaviors (adjusted) with the environmental norms and needs of his conscience, thus forming the character of the students become independent, accomplished, happy, sholeh, honest, faithful and pious to Allah SWT.

Keywords : Educational Values, Objectives, and the Healthy Personality.

### **ABSTRAK**

*Nilai pendidikan sebagai sebuah pengajaran atau konseling mengarahkan para siswa untuk sadar akan nilai-nilai kebenaran, kebaikan, dan keindahan melalui proses penilaian yang dianggap benar dan kebiasaan untuk melakukannya secara konsisten. Penelitian ini bertujuan untuk mengidentifikasi tujuan dan penilaian dari nilai-nilai pendidikan agama dalam membentuk karakter jiwa yang sehat dan mengadopsi metode analisis deskriptif dengan pendekatan kualitatif. Orang-orang yang memiliki pribadi sehat adalah mereka yang dinilai baik sesuai dengan nilainya tersebut. Mereka dinilai demikian karena mampu memfungsikan diri mereka dengan baik dalam masyarakat. Mereka berpengalaman dalam “inner harmony” yaitu memiliki kedamaian antara dirinya dan orang lain. Tujuan yg diharapkan para guru ini sama halnya dengan visi dan misi MA Darul Arqam yang dilengkapi oleh kegiatan ekstrakurikuler siswanya dan disiplin sekolahnya. Seseorang dengan jiwa sehat akan memberikan kebahagiaan sesuai dengan kebutuhannya melalui perilaku yang sesuai dengan norma-norma lingkungan dan kebutuhan hati nuraninya. Hal ini menjadikan karakter siswa yang mandiri, bahagia, berbakat, jujur, sholeh dan beriman pada Allah SWT.*

*Kata Kunci : Nilai-Nilai Pendidikan, Sasaran, dan Kepribadian yang Sehat.*

## INTRODUCTION

Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing their potential to have the spiritual strength of religious, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation and state (the National Education No. 20 of 2003). Educational process intends to develop a healthy personality possessed by human beings as a whole and complete. People with healthy personalities can adjust themselves well and can actualize themselves (self-actualizing). Healthy personality as stated by Hurlock (1974, p. 423) is those who consider to be capable of adapting to the environment and to be calm in harmony between the outside world and themselves, without guilty, anxiety, hostility, and not to destroy themselves and others and they are able to meet their needs through behavior according to social norms and their conscience.

It means that a person with a healthy personality is someone who can give happiness to her needs through behaviors (adjusted) with the environmental norms and the needs of conscience, because there are two things that are very important for healthy personality. First, that the person is not only playing his role well but he has to get satisfaction from that role. Second, the essence of a healthy personality is a person who must play his role in the lives of other people satisfaction. He must act in accordance with the rules, morals, and laws that apply in the life of the community. Someone is also constantly dissatisfied with himself and the role that he would do in his life, will eventually lead to a sick personality. Satisfaction depends on the person's lifestyle or getting their needs meet, intentions, and aspirations.

Meanwhile, Cavan (1952) emphasized that a person can adjust themselves, have the satisfaction of quickly and with adequate control systems and the things that fit with its culture. Later supported by Maslow (1954) associated with self-actualizing person or a mentally healthy person with characteristics as follows :

1. *Perceiving your life or the world as it is and feeling comfortable in living it.*
2. *Receiving himself, others and the environment.*
3. *Be spontaneous, simple, natural, honest, genuine and open.*
4. *Having a commitment or dedication to solving problems outside of himself (who happened to someone else)*
5. *Being self-reliant or independent.*
6. *Having a fresh appreciation of the surrounding environment.*
7. *Peak experiences a condition someone is experiencing ecstasy. This experience tends to be more mystical or religious nature.*
8. *Has a social interest, sympathy, and empathy.*
9. *Very good interpersonal relationship (friendship or brotherhood) with others.*
10. *Being democratic (tolerant, and open).*
11. *Creative (flexible, spontaneous, open, and not afraid of).*

One of the keys of the definition of personality is the adjustment (adjustment). According to the Schneiders in Yusuf, S. L. N & Juntika. A. N. (2007, p. 12) that adjustment means an individual response, whether it is behavioral or mental in the effort to overcome the needs of the self, emotional stress, frustration and konflik, and maintain harmony between the fulfillment of these needs with the demands (norms) environment. Hurlock (1974) argued that :

*Characteristics of healthy or healthy personality (healthy personality) characterized by: Ability to self assess realistic, realistic assess the situation, assess the achievements obtained in realistic, accepting responsibility, independence (autonomy), can control the emotions, goal-oriented, oriented out, social acceptance, has a philosophy of life, be happy. Happiness is supported by the factors of achievement (achievement), acceptance (acceptance of others), and Affection (feeling or affection of others).*

"As a whole human being by Dahlan (1988, p. 14) that" Man is intact in the eyes of a man reflecting Kaffah complete in the sense of intention, he said, thought, behavior, and goals to be realized in live in a society. Those will be confronted to God Almighty."

Man who is faithful and righteous to God. As well as a certain character *mahmudah*, healthy personality is the main goal to be realized by the teachers of Islamic religion in daily life for students, both in schools, families, and communities. Many factors are closely related to the success or failure of the efforts of Islamic religious teachers in nurturing and developing the student participants to have a healthy personality and *akhlakul Karimah*. Equipped by al-Ghazali's view in Zainuddin, et al. (1990, p. 57) that teachers as Islamic moral educator in healthy personal development, must meet them: "Be patient, be *tawadhu* in meetings, trustees and not yelling at stupid people or friends, and telling the truth".

To learn moral values and comprehensively, it must understand the sense of values. Value (value) is in man (voice or human heart) with the reference basis and / or the demands of moral values (value / moral based and claim) that there are certain values in the system and the their relevant belief system, Djahiri (1996, p. 16). A simple and understandable common language of value is the price given person or group of people against something (material-immaterial, personal, conditional), or the price implied or brought into the identity of something. Where the price is determined by the order value (value system): 1. Set of beliefs (belief system), 2. What is inside / relevant groups. Both cases (especially the belief system) become the basis and the pricing demands. The purpose here is the affectual prices, namely affecting the world price of human affective. While Fraenkel in Djahiri (1996, p. 18) identified the value as :

*Value is idea, concept about what some think is important one related to ethic and Aesthetics ... How people behave and conduct ... Standards of conduct, beauty, efficiency or worth that endorses and that people people to live up or maintain ... guide to what is right and just ... means and ends of behavior or norm ... is a powerful emotional commitment ...*

The meaning of the underlined text above, shows factual qualifications. Ethics and aesthetics are the source of normative reference values, morals, behavior attitude behave, conduct is a demand, the mean and values are the contents of the message or the soul spirit. Or the value of something of value are considered to be fair, good, true and beautiful value as well as to guide or handle yourself.

Each value can have a moral weight when included in moral behavior, as Imam al-Ghazali in Djahiri (1996, p. 22) that "the existence of moral values is in the heart (al-Qolbu) and integrated / unified body in which a voice and eyes of the heart or conscience (the conscience of man)". This is also supported by Najati's view (2005, p. 426) that "the Islamic religion in particular, helps us to provide evidence of success in faith in God to heal the soul of various diseases, create safe and peaceful feelings, avoid feeling restless, and various mental illnesses sometimes occur". Through the courteous language learning can create a sense of religious values better student behavior, according to what is disclosed Sauri, S (2009, p. 77) that any behavior that is courteous person recorded as part of worship. Therefore, politeness can be valuable if done in worship because of God's intentions.

Reviewed from the point of General Education studies, the values of religious behavior in fostering a healthy personality is one of the essential studies, because more lead to the creation or development of conditions of development maturity and independence of learners, so that life becomes stable, happy, harmonious and has a value principal-value for humanity as well as humanity in the social community life. The field of religious studies as a General Education in Aliyah or high school level, is still considered the same as other education-education, when directed to the General Education attitude and personality development of a healthy not only to develop the cognitive or intellectual aspects but also emotions, habits, affective, psychomotor, and self personality as true Muslims. In this case, development of educational model of religious values in getting a healthy personality can not be done only through counsel, but should start from the example of exemplary teachers, principals, parents, community leaders and others. All of them are based on sincerity, purity, and the change in attitude to fulfill its religious passion for God on the basis of (*lillah*), Djamari (1988, p. 13).

From our observation of this phenomenon seems further strengthened

by the existence of realities that often appear in students' actions, as opposed to religious values that given, such as the emergence of a shift in values, for students raises another problem which resulted in the emergence of negative symptoms outbreak of moral decadence (aberrant personality) today among teenagers, such as liquor, free sex, juvenile delinquency between students, drug abuse, and loss of sense of shame among the people of the east with all forms and types.

First, the role of Islamic religious teachers in developing educational model of religious values in building a healthy personality, highly crystallized as the embodiment emphasizes attitudes, behaviors and healthy person, noble character, faith and duty to Allah SWT. Learning is one of the factors that influence a child's personality, the more important in the socio-cultural development of more advanced societies, and often led to progress a particular impact in the form; failure in achieving the goal of education is not due provided teaching materials, but how to teach, anxiety score, dissatisfaction, and disappointment.

Second, his parents being strict or less gives outpouring of affection to his son. As Hawari (1999, p. 77) that fighting of students, drug abuse and crime among teenagers, due to the lack of a better communication between families, schools, and communities. Thus, the religious values are taught in schools as an ideal concept, dealing with the reality in society as opposed to the existence of students' understanding of diversity in schools. Such situation arises certain attitudes among students who reflect the turmoil and confusion value orientation, and educational gaps between the religious values taught in schools with a level of understanding learners' diversity.

Third, interesting in the success made by the managers of Darul Arqam Madrasah Aliyah Garut, it has made this school different from public schools which are pesantren based. Madrasah Aliyah Policy Darul Arqam, as set forth in the rules of education, is directed to the creation of (successful learning and teaching, successful achievement, and prestigious, successful organization regeneration) life and circumstances which are orderly, safe, comfortable, prosperous, and provide direction for the creation of situations specific to educational institutions, Ma'had Darul Arqam (2008, p. 6).

Fourth, a healthy personality has something to do with the whole personality is personality stable, mature (adult) or the healthy as one of the goals of public education. According to Phenix (1964, p. 28) whole personality characterized by essential values including symbolic value, aesthetic, ethical, empirical, and synoptic sinoetik on individual self. One of the synoptic value is religious values.

The core issue in this research, is a pattern of engagement with moral guidance that was developed at Darul Arqam Ma'had done comprehensively

by the school management. Pattern of moral development is done as internalization of religious values on the behavior of students to have a diversity of personality in a holistic sense. Those Problems, then formulated into a few more detailed questions below as follows :

1. What Is the goal to be achieved by religious teachers for educational of religious values in building a healthy personality of students in school ?
2. How educational religious values in building a healthy personality changes students' behavior in school ?

## DISCUSSION

### **Goals by the Islamic Religious Teachers to Educational of Religious Values in Leading Healthy Personality of Students in School**

The purpose of effort by Islamic religious teachers toward educational religious values in fostering a healthy personality or character of the students at school, can be interpreted that the efforts of Islamic religious teachers have been characterized by internal factors and external factors. Any attempts made by the Islamic religious teachers (Arg, ESG, and NHg) in the development of good character, have led to the achievement of the goals, that is human beings have intact personality, in the sense of safety in the world and salvation in the hereafter. In achieving these goals, they did repeatedly with a full sense of responsibility and commitment are strong enough, although with a different approach in displaying the behavior, but the purpose remains the hope that together as something to be achieved. Development of a healthy personality of students by teachers of Islamic religion, is a tool to assist them in carrying out the procedures of everyday life, which includes *hablum minallabandhablum minannas*. Eventually it creates a peaceful life, and students know how to act in the environment at both school and community so that accepted in social life. If linked to more comprehensive values as UNESCO (1992) categorized that the value of Education goals is starting from resuscitation efforts until the realization of the value of behaviors.

Based on the results of interviews with three Muslim religious teachers (Arg, NHg, and ESg) in Madrasah Aliyah Garut Darul Arqam dealing with the purpose of healthy personality development of students which is expected at school, is that all students have the goal of an Islamic life as a way of life in the world and provision of life after death in heaven, the admirable morals, faith and duty to God, devotion to parents, polite in speaking, manners of acting, peer respect and affection for the younger. Al-Quran was revealed to mankind as a creature that requires communication, Sauri (2009, p. 29). While Dahlan (2001, p. 9) asserts that the Qur'an shows the six principles that ought to speak politely to hold on to religious teachers

who install religious values on students, namely: 1. *Qaulan sadida* [the words better and loving] QS. An-Nisa, [4]: 9 and Al-Ahzab, [33]: 70, Al-Buruswi (1996, p. 447); 2. *Qaulan ma'rufa* QS. Al-Anfal, [23]: 32 which means the polite language, smooth, full appreciation; 3. *Qaulan baligha* QS. An-Nisa, [4]: 63, which means a clear speech, meaningful, and accurate what they want; 4. *Qaulan maysura* QS. Al-Isra, [17]: 28 which means simple words; 5. *Qaulan layyina* QS. Thaha, [20]: 44 which means smooth words; 6. *Qaulan Karima* QS. Al-Isra, [17]: 23 which means noble words. Then, if education is associated with religious values, educational objectives are basically determined by the view of life (way of life) those who design education, the best man is the educational purposes, Tafsir (2007, p. 75). In this case, in accordance with Djatnika expressed by (1987, p. 40) that :

*To achieve the faith and piety should be prioritized by implanting aqidah-aqidah, faith in the truth, especially about the existence of God and all that is required to believe, conscious of duty, his heart inclined to do that duty is very important to strengthen the faith itself. With a person of faith will do the obligations of belief and with a lot to do charity pious (worship) will strengthen one's faith.*

Education of religious values in building a healthy personality, according to Asril's view (1997, p. 72) that the healthy personality associated with the morals of Islam as follows :

*a. Absolute goodness of pure goodness that is in the environment, time and any place; b. Kindness, comprehensive goodness means for all the people at all times; c. Fixed, lasting, and stable means no change; d. Obligations that must be adhered to the good that should be implemented; e. Comprehensive supervision means the source of God and one does not dare to break.*

Education of religious values is a comprehensive education and basic nature which should be owned by a man in full toward a better and perfect, declared by oral, believed by heart, and obliged in the form of action. Its purpose is that people have good behavior, so can color all aspects of life in the world and the Hereafter provisions. The other purpose of education mentioned above, in line with the vision and mission of Darul Arqam Ma'had Garut as follows :

#### **Vision :**

As a cadre of educational institutions with character of Kemuhammadiyah, scientific minded, competitive, *bertafaqquh fiddin*, and berakhlaqul Karimah.

#### **Mission:**

1. Organizing and developing a comprehensive education and teaching that integrate religious science (*Al-Ulum An-Naqliyah*) and rational science (*Al-Ulum Al-Aqliyah*); 2. Organizing and developing models of training and

recruitment and the activities of Islamic da'wah; 3. Conducting and enlightening special education in the mastery of moslem boarding school especially (*Al-Ulum An-Naqliyah*) through education of Arabic language, *Babtsul Kutub* [learning yellow book], and Kemuhammadiyah [organization]; 4. Cultivating students in activities like taste, ratio, and sports and other achievement tests through intracurricular and extracurricular activities; 5. connect and develop relations and cooperation with various institutional stakeholders, as long as it does not conflict with the bases and the principles of Muhammadiyah organization.

By developing the intellectual potential, religion, and creativity of the students are expected to bear children is not only good students intellectually, but also very important in terms of physical and spiritual health, noble character, a personality that is steady and independent, responsible, and a man who is faithful and duty to Allah, the Almighty.

To understand the vision of Madrasah Aliyah Darul Arqam is difficult to be separated by MMpp thinking. As a chairman Ma'had Darul Arqam Islamic School Garut, that Mamak thought especially about the founding mission of the school as acknowledged in his writing, inspired by the ideas that have commitment to give birth generation of qualified and able to compete. Various barriers and obstacles will not discourage Pesantren of Darul Arqam in creating a generation *Khaira ummah*. Best generation has *bertafaqquh fiddin* and *berakhlakul Karimah*. Generation that can provide benefits, not only for the Muhammadiyah, but also for the people of the Muslims as a whole, Ma'had Darul Arqam (2008, p. 1).

In this study, it revealed objectives which is reached by Islamic teacher to implement in the form of words, thoughts, and actions that could reflect themselves as Muslims form the completely, especially to realize that all students Madrasah Aliyah Garut Darul Arqam, a healthy personality and character admirable. Morality is basically the accumulation of basic values lived out of students, teachers taught in schools, and can be expressed in words recalled polite and appropriate behavior with school values. According to Daradjat (1984, p. 255) it is as the consistency of behavior impacted of religious rituals and belief. In educating and training, students seem that they have qualified educators according to Islam, as Al-Abrasyi (1974, p. 131) explains, that the conditions of educators, among others: Sincerity in performing duties, act in accordance with his words, forgiving, patient, fatherly nature, and knowing character of students. An educator was given the title as the father of the soul or spiritual father or *al-Abu al-Rub*, al-Ghazali in al-Atiyah Abrasyi (1974, p. 136). The task of an educator is to give the fine people with science, education, morality, and enforce it. It's strongly



said by al-Nahlawi (1992, p. 170-171) that the main task of an educator as follows :

1. Purification, which is the development, cleaning and removal of the soul to his Creator, away from crime and keeping them always in the nature.
2. Teaching, namely the transfer of knowledge and *aqidah* to reason and hearts of the believers, so that they realize the behavior and life.

As according to ASk, and Hk, realizing human potential, Ma'had Darul Arqam maximizes the potential of students and guide him, to be a pious son and the beloved creature of God Almighty. Obedience to God is revealed as the goal of Islamic religious teachers in developing a healthy personality or character of the students. The healthy person has a healthy sense or health here according to the World Healty Organization (WHO) is a condition of the Spiritual and Physical Welfare and Social Economy, <http://www.anakui.com/forum/topik.php?id=609/2/2009>. The purpose of this is contained in the behavior of teachers when invite students to perform prayers on time and guidance in reading and writing complete Quran with interpretation seriously. The meaning of the activities of teachers and students is the meaning of the value of obedience, seriousness and the value of honesty.

Value of seriousness revealed at the time said and done readings that have been set and exemplified in the prayer. To express sincerity in prayer needs the pronunciation of the correct reading of the prayer, reception, presenting God in prayer as if God looks at. According to Al-Ghazali (Zakky Syamrakh Mubarak, 1994, p. 69) "It is by rejecting thoughts come from outside or inside her. "

The value of honesty expressed by all the rules in the prayer is not reducing and not through prayer guidelines starting from *takbiratul Ihram* and ended with greetings. In addition to the value of honesty, the Islamic religious teachers also hope that students in conducting activities beyond prayer will be honest, disciplined with full sincerity. As expressed Daradjat (1984, p. 199), the meaning of prayer in the life of a Muslim is an important feature for the righteous and happy people and serve to distance themselves from evil and evil work. In terms of human relationships, student behavior especially for obedience to God. Filial to parents, respect for teachers, and love to a younger, realized in the form of implementation and responsibilities in various types of training and conditioning which are provided by the teacher Islam. Among other pickets carrying out hygiene classes, dormitories, and in turn to the mosque and the lecture turns to do the students after prayers. This goal implies the creation of a disciplined life of the time and tasks, both at school and in families, and the value of responsibility as one of the goals of Islamic Religious Education. As Shihab (1992, p. 172) says that

the Quran introduced himself as "Giving directions to the (road) is more straight" (Quran, [17]: 19). The guidelines aim to provide prosperity and happiness for mankind, both individually or in groups. Prophet of Muhammad Saw, which in this case acts as a recipient of the Qur'an, has a duty to convey these instructions, purifies and teaches mankind (QS. al-Mulk [67]: 2).

Cleanse can be identified by educating, while teaching is nothing except fill the minds of the students with knowledge relating to the nature of metaphysics and physics, Hamzah (1400, p. 1). Objectives to be achieved by reading, purification, and teaching is devotion to God in accordance with the purpose of human creation as affirmed by the Quran in surat Al-Dzariyat: 56: "I did not create humans and jinn except to make the ultimate goal or outcome of all activities as a dedication to me", Al-Akik (1965, p. 94). Activities mentioned above summed up in the content of Al-Baqarah: [30], that is "I am going to make a Caliph on earth" and the letter Hud verse 61: "And He Who created you from earth (ground) and assign or build prosperous world in accordance with the concept set by Allah SWT. "

### **Educational of Religious Values in Building Healthy Personality for the Changes of Students Behavior**

Educational of religious values in building a healthy personality is shown by the teachers of Islamic religion in the form of speech, thought and action has brought results that appear in the daily behavior of students in the school environment. This proves that the figure of the Islamic religious teachers have succeeded in building a conducive climate for students in developing and fostering the spirit of his religion. Building a climate conducive to the growth and development of students' religious personalities are not right out of the education situation whether or not the arrangement made by the Islamic religion teacher. While a formal study corner, the success of the Islamic religion teacher in influencing positive behavior is able to incorporate harmony between the national curriculum and boarding with extracurricular activities at Darul Arqam which became Curriculum (KTSP) of Madrasah Aliyah Darul Arqam Garut. For this reason, the religious teachers are intentional to provide guidance to their students, they act like a parent who is obligated to guide their children. They are not constrained by formal obligations just by adding charges of religious emotional display of the behavior, in the hope that students will feel closer to him and more aware of the obligations of Muslims as a healthy person. Thus, the Islamic religious teachers have been treating the school as a "intermediary bridge" Downey (1979: 23), the student life in the family differs from each other, making himself a running curriculum that can be emulated by students, to behave

better and right, and treat students as subjects of religious education, psychological and sociological, the student needs are provided.

In the context of that understanding, we can say that the religious teachers and other teachers have been able to reflect themselves as a whole healthy person. Healthy personality in the eyes of the Quran explained by Najati (2005, p. 364-365) that the arrangements are dynamic individuals to physical and psychological systems that determine unique temperament in harmony with its surroundings. In educating and training students, they seem to have qualified educators. According to Al-Abrasyi (1974, p. 131) of these conditions among others, "sincerity in carrying out the task, according to the deeds and words, forgiving, patient, fatherly nature, knowing the character of students."

From the appearance of religious teachers and other teachers for granted, then the behavior of students who were born according to observations, they not only do compulsory worship (congregational dawn prayers, Dzuhur, Ashar, Sunset, and Isha), but also in secondary one such as (Monday fasting and Thursday), Tahajud prayer, and other religious morality that can be used as an indicator pointer religious awareness. They also have ideas to use opportunities for the Islamic spirit, and bound by such school regulation such as working-clothes that cover their private parts and also follows the organization of Islamic studies and muhammadiyah organization. This phenomenon indicates the student growing religious commitment to value appropriate behavior mandatory legal order in view of Islam as well as mandatory in view of the school disciplinary culture. The behavior of the student in the display of religious commitment through increased discipline, knowledge, appearance dressed, and involvement in religious activities, is the embodiment of that responsibility which has a moral dimension, social, religious, and personal.

The evaluation according to the Ma'had Darul Arqam (1987, p. 17) is to determine how far the student or students can absorb and understand every lesson that has been given/taught. How can be done including: 1. Asking questions in front of the class which was answered by students in rotation, so as to know their respective abilities; 2. Answered and problems worked directly on the board in rotation, so that they can know where his weaknesses; 3. Arrangement/production issues written by using the means and methods that are supporting the understanding, comprehension, and learning by heart; 4. The weaknesses of the visible and visible from each of the evaluation (students work), to be reviewed and explained again the next time, so that really can be understood by students.

Based on interviews with Ask and Hk as the head of Darul Arqam School Garut, many kinds of learnings produce a variety of learning

achievement. Moreover, the achievement of Darul Arqam can follow the exchange of students abroad or directly to a scholarship from the Ministry of Religious Affairs. Students who excel are usually ranked from 1 to 10 cumulatively. In the following psych-test, sometimes first rank is not accepted but rank 5 was acceptable, the following of psych-test must prepare mentally. In this case, the Darul Arqam cooperates with the USA, rank 1, 2, 3, who really established can not be shaken, in order to exchange students abroad with the consequences or the promise when he returned from America, it will be back in a class III again. As for comparisons with other schools that rival high school 3, 5 Bandung and high school 1 Garut. Then compete with existing schools throughout Indonesia such as Medan, Surabaya, Ujung Pandang, and others.

Thus, the awareness of students to improve their behavior based on the responsibilities forms a harmonic fabric in the vertical dimension (indicated in the sense of responsibility in improving students' behavior as a form of confession to God). Their relationship shows as a form of human sincerity to the religious norms either the obligatory or sunna. While the horizontal dimension of communication, changes in student behavior occurs because the awareness and social obligations, and awareness of the prevailing norms in society.

## CONCLUSION

Based on the research results that have been described above, it can be summarized as follows :

The Islamic religious purpose in building a healthy personality of students is: To help students keep all the commandments of God and away from all His prohibitions to reach the safety of the world and the hereafter, and the direction (vision, mission) Darul Arqam Garut, and realized in the form of obedience to Allah SWT, devotion to parents, respect for teachers, each doing good to friends, behave discipline, love of science, honest, patient, and forgiving. In the effort to realize the human form of good and has a healthy personality, was really practiced by Islamic religious teachers in a relatively short time. Actually, teachers cultivate students in many activities like excersice of heart, exercise of ratio, and sports and other achievement tests through intracurricular and extracurricular activities.

That the Islamic religious teachers in building students for a healthy human personality and noble, seems to bring the results into the changes in students' behavior. While terms of the value of student behavior in a religious activity, proved to diligently perform their devotions which is obligatory mahdhah, as well as the legal worship of sunnah. They also get an increase in knowledge as a smooth and fluent reading and writing the Qur'an.

While other behavioral changes are seen in their living habits of discipline who always maintain the cleanliness and beauty of the school environment, although there are still one or two students did not notice the importance of healthy living. The evaluation is based on the cognitive and the affective test based on the character of students in religious activities daily, and the most dominant innerbeauty: Potential good healthy personality; good organizational performance; and students who have high creativity.

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